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P R E A C H E D I N

Christ-Church, D U B L I N,

On *Thursday* the 23d of OCTOBER, 1755,

Being the ANNIVERSARY of the

IRISH REBELLION,

Before His EXCELLENCY

WILLIAM MARQUIS of HARTINGTON,
Lord Lieutenant General and General Governor of
IRELAND;

And the LORDS SPIRITUAL and TEMPORAL in
PARLIAMENT Assembled.

By *Maurice* **EDWARD** Lord Bishop of **OSSORY.** *k*

Published by His EXCELLENCY's Special Command, and by
Order of the HOUSE of LORDS.

D U B L I N :

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Dame-Street, 1755.

21
S E R M O N
P R E A C H E D

Die Veneris 24^o Die Octobris, 1755^o.

IT is Ordered by the Lords Spiritual and Temporal in Parliament assembled, That the Thanks of this House shall be, and are hereby given to the Lord Bishop of OSSORY, for his Sermon preached before this House Yesterday at *Christ-Church*; and his Lordship is hereby desired to Print and Publish the same: And that no Person do presume to Print the said Sermon, but such as his Lordship shall appoint.

Hen. Baker Stern, Cler' Parliamentor.

PSALM CXXii. VERSES 6, 7, 8, 9.

*Pray for the peace of Jerufalem : They ſhall prosper
that love thee.*

*Peace be within thy walls, and prosperity within thy
palaces.*

*For my brethren and companions ſake, I will now ſay,
peace be within thee !*

*Because of the houſe of the Lord our God, I will ſeek
thy good.*

THE words carry ſo plain an inſtruction, that
I ſhall take no pains to refer you to their par-
ticular occaſion. The author of them, ac-
cording to ſome, a patriot prince, according to others,
a loyal and religious Jew in captivity, has his country
in his thoughts, and entertains himſelf with the ideas
of its peace and proſperity ; its real glory : and adds
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to his hearty wishes, his pious prayers for it. Nor is it beneath the character of either, to regard him as a poet, and this psalm as an ode, which he animates with the most warm, and tender, and touching motives, to inspire his countrymen with the affection which He felt. And these motives are recommended in a fervour and dignity of expression peculiar to poetry, which has been often employed to fire the breasts of Heathen Worthies with this noble passion. And if the beautiful passages of their poets, still extant and frequently quoted on this Subject, were compared with This, they would set it off, rather than disparage it: This song of *Sion* being of a more exalted strain than the raptures of their *Parnassus*. And as it is breathed by a spirit truly divine, we may still regard the author, in a higher light, as a prophet: commanding, as well as persuading, us to love our country, by the same authority that requires us to love God.

FOR since virtue and religion are not principles merely speculative and solitary; but such as must be proved and exercised in practice, having human society, with its various relations and subordinations, to act their parts upon; the good will and affection of a moral or christian soul, looks first towards mankind in the bulk (as we are exhorted by St. *Peter to honour all men, before we are bid to love the brotherhood*.) But mankind being too large for our views, though not
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for our wishes or prayers; we must manifest and principally attach our love to that part of it, which by being near to us, we best can comprehend, and promote its peculiar interest against foes and friends, and, not seldom, against ourselves.

To be more particular, and follow our divine guide his own way.

I. WHAT are we to understand by *Jerusalem*, or our country?

By it if we understand a compass of walls, or an extent of Land; our notions are too narrow, and material. There are who cry up their natal soil, they know not why; but if we would add reason to our fancy, we must look on that *Jerusalem*, or country that requires our duty, in another light. We must understand by it, that system of law and polity by which we are kept together in peace and order, and preserved in security from our enemies, and ourselves. And This is the civil sense of the word. It is our constitution, which we are too apt to boast an extraordinary zeal for, in the heat of our pursuit of measures not very reconcilable, or directly repugnant to it.

BUT as the world is made up of many kingdoms, so are kingdoms of many provinces, which have
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likewise their subdivisions enjoying rights and privileges peculiar to themselves. These little communities bring our notion of our country nearer home : to the place of our birth, possession, or habitation : not improperly, if we consider, that a man's duty to his country in a large acceptation, must begin with it in a lower. Where, if he performs it duely, clear of all partiality to Those he loves, or to Himself whom he most loves ; he contributes all he can to the good of his country, which is as much as the greatest patriot or minister in the nation can do.

If we look on a state in its comprized figure or draught ; there are few characters large enough to stand out to our observation : as in the map of world, we must strain our eyes to discover the most magnificent cities. But we may divide our map, and enlarge our scale, till we bring the meanest villages to our view. It is with the people of the world, as it is with the parts of it. Men must be separated to be seen. And the more separations are made, a greater variety of figures will appear. The smallest in as just and due a proportion as the larger. All These contribute to the whole, whether good or bad. And though the glory or preservation of states, or the infamy and ruin of them are commonly imputed to One, or Few persons ; yet are they, in truth, owing to many : and every one acting in the underparts of whatever counsels or actions

actions make the state flourish or perish, has a share in the virtue or guilt, though not in the fame of them. And therefore, though men are, in relation to their country, too commonly conceited above their degree or capacity, and prone to think *more highly of themselves than they ought to think*; yet no man should be so abjectly modest, as to imagine himself altogether insignificant in it. For the meanest services, when well directed, will flow into some channel, which will flow into a greater, till, collected into rivers, they reach the main ocean. From which they will be gathered into clouds, and return in fruitful and refreshing showers upon the whole face of the land.

II. BEING thus settled in *Jerusalem*, what is our first duty towards it? The *Psalmist* tells us, *Pray for the peace of Jerusalem*.

PRAYER is but the addition of piety to our wish of the peace of our *Jerusalem*: and must follow a sincere love of country and religion. And peace is that universal blessing, that spreads its wings over the whole country, and reaches security and comfort to every good mind within its borders. There may be some, who delight in the glory, or the plunder, or the trade of war. *Horace* may wish that the sun, through all his race, may behold nothing greater than His *Rome*: and *Virgil*, his fellow-flatterer, condemn the
improvement

improvement of art and science, to direct his *Romans* to the sole subjugation of nations, and the methods of perpetuating their dominion over them. But our diviner poet, as humble in his wish, as warm in his affection, is content that his *Jerusalem* shall not extend its bounds, but keep peace and prosperity within them.

THAT this peace and prosperity is eminently the care and gift of God, we are often put in mind, because of the pride often assumed on public services: when men look on themselves as authors rather than instruments of publick good. To mortify which vanity and presumption the *Psalmist* (psalm 197, ver. 14.) says to *Jerusalem*, *He (God) maketh peace within thy Borders, and filletb thee with the finest of the wheat.* The statesman may plod, and the husbandman sweat: but God must give the success and increase. And God Himself in the same breath that He asserts his creation of light and darkness, says (*Is.* chap. 97, ver. 7.) *I make peace and create evil.* Whence be put in mind, ye wise men of the earth, that God sits at the head of your projects, and promotes or baffles them at his pleasure: and observe, that the word evil, not war, is opposed to peace: as if every thing were evil where there was not peace. This peace is not a bare rest from foreign and declared war (though That, should be besought of the
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Lord of Hosts) but consists in that tranquility and contentment which is within our gates and walls : that disinterested concern for the common good : that impartial administration of justice : that conscientious obedience to the laws of God and man : that harmony of political and religious sentiments, which shew *Jerusalem*, to the envy of the world, a city at unity in itself. If instead of These, irreligion, *and unrighteousness and strife* are not only apprehended and *spied* by the prudent, but apparent to every eye, and clamorous in every ear of the people : if the great, governed by their ambition, envy, avarice, and selfishness, draw different ways from the public good ; the giddy populace will quickly quit their occupations to follow their leaders : whence will ensue first idleness, then want, then violent endeavours to relieve it, and at last a scene of confusion and evil, scarce inferior to the calamities of war, and frequently a forerunner of them.

So much are we concerned to pray for the peace of our *Jerusalem*. But prayer is not the fulfilling of our duty : it must be seconded by endeavour. We must seek the good of *Jerusalem*, according to the close of the text. The good of our country will be vainly prayed for, if *but* prayed for. God never intended the promise of his grace and assistance to slacken, but to quicken our attention to our temporal and eternal happiness :

happiness : so that the peace of our country must proceed from the consonance and concurrence of our prayers and performances.

HE then who has seriously implored the blessing of God upon his public intentions, will keep heaven in his eye, in his actions : and never presume to serve his country, by thwarting his prayers, and diserving God. What am I about ? He will say. Am I for myself ! my friend ! or my country ! Is there any injustice, uncharitableness, revenge, treachery, violence, or immorality in my present purpose ? Such an expostulation with a man's soul will bring to light the latent views and vices of it, and if it is not possessed with the furious enthusiasm of the last century, compell him to forgoe his design or his devotion.

THE neglect of such a search is the main reason of the rashness and giddiness of our politics : that our notions are uncertain, unsteady, and contradictory : that we run from christianity, the sure guide of public, as well as private worth, into mere human prudence, and bewilder ourselves in schemes that are *earthly, sensual and devilish*. By which means, the strongest governments are often shaken, and sometimes thrown into anarchy and desolation.

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SHOULD I say, that the unparallel'd tragedy this day plan'd for the whole protestant part of this nation, and deeply acted in several parts of it, was the consequence of unhappy and fatal divisions on the other side of the channel, I might seem to advance a huge paradox. For They who only survey the surface of history, may be apt to ascribe it, *solely*, to the constant treachery and cruelty of the spirit of popery. And that spirit must be owned very equal and sufficient to the bloody work. But the more curious enquirer will look back to seek the cause and source of an attempt so unaccountable, so improbable of success, so transcending the utmost rage and revenge of human nature, as to be suspected false, till proved unquestionably true; will discover a cause more remote in the opportunity tempting: and lament, that he has too good reason to believe, that protestant contention gave birth to popish barbarity. For the *beginning of strife is, as when one letteth out water*, (*Prov. cap. 17, ver. 14.*) says the wise man. The beginning of strife was, when a protestant nation would needs give vent to its supposed or real grievance from an overflow of arbitrary power. It let out the water, but could not stop the breach: the water proved water of strife, and turned to blood; and flowed in an inundation upon three kingdoms.

WITHOUT a figure, when one nation, by a sword-in-hand petition and treaty, obtained for itself what religion.

ligion and liberty it pleased to chuse : and when it sowed or watered the seeds of discontent in another, till they grew unweeable : it was not unnatural to suppose, that a Third nation would follow the example, on pretence of an equal claim and title to the religion and laws of their ancestors. It was natural to suspect that the pretenders to such right would take the advantage of the civil fury of two kingdoms, and by their own union try to regain what they originally lost by their divisions. But they took a most unnatural course to the accomplishment of their hopes : and, that nothing should stand in their way at home, they deliberately and coolly massacred. They did what even *Cromwell*, on an occasion not very unlike, could not find in his heart to do. And to load their execrable treachery with infernal malice, they laid the blood of their own hands on the innocent : and, with an impudence equal to the atrocity of their guilt, pretended and forged the king's commission for what they did. Many of whose misled subjects, with too ready a credulity, swallowed the improbable calumny, and all the misleading propagated what they believed not, till reconciliation became hopeless, and dissension ended more tragically, than any of the actors themselves could intend in their first setting out.

BUT our peculiar share of the calamity of that time is too sad to relate further. *Animus meminisse horret.*

horret. It is too sad to relate : but very useful to remember. If the spirit of Popery be now the same as it was in Those days, our conduct, in these, should be different from what our fathers was. Instead of jealousies among ourselves, it should keep a jealous eye on the hands of the common enemy of religion and liberty. The spirit of Popery is not extinct : it sleeps perhaps. Let not us waken it with the noise of our broils. The *Canaanite* is still in the land : somewhat humanized, we may hope from the ferocity of the last age, and bearing a part in questions, in which our *Jerusalem* alone is concerned. Perhaps it were no vain caution to beware of his insinuation : sure I am, it would be a very vain glory to value ourselves on His applause of our public conduct.

THIS I am compelled to say : at a time when Popery is lifting up its head under the humane connivance of our laws. When it has as many schools, and more scholars than when the kingdom was all its own : and by Them endeavours to defeat the pious and Protestant designs of our charity schools. When the masters despise the ecclesiastical censures, which formerly had credit enough to keep them in order : and live audaciously under the countenance and protection of Protestants : who sometime trust them with the education of their own children. When the teachers of Popery, numerous and active, miss none of their congregation at their

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public worship, and maintain the places of it in order and decency, as laudable in Them, as reproachful to us, whose churches are unfrequented, and falling on our heads, in spite of the laws which provide for their repair: when we have been publicly told, that there can be no danger to our constitution from the catholic (they will not *call* it the popish) religion: and that all the plots, laid to its charge, are no more than the *derangements* of a few desperate men, whom no religion could bind. As if the massacre of *Paris*, the gunpowder plot, and the extirpation this day projected, were erased from the annals of time: and the doctrines of romish casuistry recanted, and condemned to their expurgatory index. Is not This the time then to take these things, which I but hint, to your lordship's timely and deeper consideration?

To take leave of this melancholy and inexhaustible subject: since moral and religious manners, and such designs as we may safely beg of God to bless, are what the peace and prosperity of *Jerusalem* are most surely built on: let us proceed, with our guide, to the particular prosperity of the lovers of *Jerusalem*. *They shall prosper that love Thee.*

MAY they prosper that love Thee! some would understand: afraid perhaps of objections to the promise of prosperity, on the experience of the sufferings
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of some for the love of their country, and the grandeur and elevation of others, on the ruin they brought upon it. But the caution is unnecessary. For promises of this kind in holy writ are general, and not without exception. And when God, in the depth of his providence permits the infatuations of men to disturb their peace and prosperity : we must leave the innocent lover of his country to the enjoyment of his good conscience, and the flagitious upstart grandee to the torture of His. But, in the ordinary course of providence, the real lover of his country will be blessed with sufficient prosperity, in the secure enjoyment of the benefits which spring from his affection, exerted in that station which God placed him in. But This is one of those silent blessings that are never relished truly, but by a good and humble mind. A strong and healthy constitution of body is That capital Blessing, that sweetens every other blessing of life. But as it is no uncommon blessing, it is enjoyed unheeded, and unfelt : and we are less thankful for it, than for far lesser instances of divine bounty, which distinguish us more from other men. The health of our political is like the health of our bodily constitution : and our value and gratitude for both are never so lively, as when we have felt a fever in either. And as a man in a broken and uncertain state of health, complains of his being unable to follow the business, or taste the satisfactions of life : so when the constitution of our country

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is in convulsions, his business and designs are interrupted, his comforts unsteady, and his life and fortune precarious. Then does he recollect the days of peace, when every *man dwelt safely under his vine and fig-tree*, in plenty and ease ; then truly sensible how preferable is the secure enjoyment of the fruits of his honest industry to the short, vexatious, and hazardous advantage reaped from discord and faction : and acknowledging it *better to be of an humble spirit with the lowly, than to divide the spoil with the proud*. These dividers of spoil he sees cast up, and float, for a time, *with the mire and dirt of a troubled sea*. But the tempest that set the sea a roaring and boiling will have an end ; and then will they sink to the obscure and muddy bottom from which they came.

PEACE *without* must not be forgotten as the sure effect of peace *within Jerusalem*. Faction abandons the gates, or opens them to the declared enemy : whose attempts against the walls sprung purely from what he spied within. And so void of fear and wit is the fury of faction, that, in all states, there have not been wanting men, who when they could not compass their unbounded and unreasonable desires at home, would, with desperate revenge, cast themselves into foreign interests, and run into real slavery from pretended grievance and oppression. An instance that should moderate and even humble, our desires, whether gratified

tified or overlooked ; left for want of the honours and emoluments which we have not, or the loss of those which we have had, we by degrees lose our affection for *Jerusalem* : and would chuse rather to see it perish than flourish in any other hands than our own.

FROM the fruits of *Jerusalem's* peace we proceed, with our guide, to the particular motives, which fired Him with this noble passion for his country. They are Blood, Friendship, and Religion.

The first is Blood. For my brethrens sake, I will now (or again) say, *Peace be within Thee.*

WE are All brethren in a civil relation : but, in such a wide one, some must stand nearer to us than others. And the nearest is our kindred, to whom we feel in our hearts a warm and natural propension. And this propension is wrought upon, and improved by the early impressions made upon our tender years, by the good offices of those who go before us in the world, and is transmitted, through us, to them who come after us in it. Every man is a center of consanguinity : and as the heart discharges the blood copiously into the nearest vessels, which divide it into smaller, till it is sent into the extremities of the body ; so our affections flow strongly on our kindred in the nearest degrees, and part themselves in their progress, and diminish till they are out of sight.

fight. They who live without this endearing affection (*ἀσπυοί*) are ranged by the apostle in *the black list, foretold to be the authors of perilous times in the last days.* A list, that the Lovers of Themselves stand in the front of: in whom the circulation of natural affection is stopt: and who, by having no communication of kindred, have less of religion. *For if any man provide not for his own, and especially those of his own house, he hath denied the faith, and is worse than an infidel.* Again, *if any man love not his brother, whom he hath seen, how can He love God whom he hath not seen?*

BUT They, who in society retain their humanity, are interested in the weal and woe of their brethren, as their own. And their weal must primarily be provided for, by promoting the peace and unanimity of that *Jerusalem* which is their common parent, and gathers them under her wings. In Her Peace, They shall have Peace. Their temporal blessings, as far as there is security in human things, shall be assured to Them: and the comfortable intercourse of conversation, and the mutual offices of kindness, relieve the rougher occupations of their lives without interruption. Whereas popular strife and commotion break the strongest ties of blood, and often the bonds of domestic concord. And tho' the fomentors of dissension lay their train, and place their firebrands, as far from Themselves as they can; yet the Flame, raised by them, when blown into strength,

strength, is not governable by Themselves, but comes to their own doors, and involves them in the general conflagration.

Second. Our friendships are the next motive to seek the peace of *Jerusalem*. For my companions sake, I will now say, *Peace be within Thee !*

By companions, in a large sense, we may understand Those with whom we are on civil terms, to whom we bear a general good-will, expanded as the sun on the face of nature: in a more limited, those with whom, by business or neighbourhood, we have necessary intercourses and connections which often oblige us to a show, and sometimes lead to a sincerity of friendship: but in the strictest sense we understand those, who are dear to us by a kind of sympathy and similitude of manners or humours. With such we mix our hearts. On Them our love beams, like the sun drawn in at a chink, while it but lights the rest of the room. This is a relation of our own creation, and whether the choice be made by judgment or fancy, is the most refined (of any) from wordly considerations: and gives us the highest joy, in the possession, and the deepest concern, in the discontinuance of its endearments.

For the sake of these selves of ours, if I may use the expression, we should avoid every possibility of separation :

paration: the occasion of which is administered by uncharitable and frivolous diffensions. These, while they break our union, break our very settlement at home. Our feuds swell from the minutest beginnings, till they grow strong enough to break in upon the scene of our dearest delights, and amusements, and shift us from place to place, with such a continual hurry and bustle, that our life is never at rest, and in a capacity of a quiet and permanent enjoyment, of that chearful ease and relaxation of mind, which we never feel so sensibly as in the society of those, whom, for their virtues as well as their accomplishments, we love: and whose love we study to engage by the same qualifications.

THE interruptions of the pleasure of virtuous and agreeable society are very grievous to every soul, except such as are wholly given up to the low interest of the world. But popular divisions stop not here. They not only separate friends, but divide friendships. The perpetual changes and chances of this life give new colours to things, and work incredible changes in Those, whose discernment is just and quick enough in a clear day, but unable to penetrate the mists of interest and ambition. In these mists we lose our friends: and should the weather clear up, we may perchance find them different persons from them we saw in open day: broken with one another, and enticing and beckoning Us to Their faction. Here dies real friendship: and often at a time
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of our lives very unfit to contract new friendships. When experience and age incline us to coldness and suspicion : and our breasts are not very susceptible of the impression of another's worth. Only think of the man you heartily love : and then think of being estranged or alienated from him. If such a possibility affects you tenderly, shun the possibility of breaking the perseverance of an early friendship. *Thine own friend, and thy father's friend forsake not*, says *Solomon* : and if New Ones could be readily found, *David* would not have summed up his calamity, by saying, *my lovers and friends hast thou put away from me, and hid mine acquaintance out of my sight.*

Thirdly, Our last motive to seek the peace of our *Jerusalem* is Religion. *Because of the house of the Lord our God, I will seek thy good.*

RELIGION of one kind or other, has prevailed in all ages and places of the world. And, though ridiculous as Popery itself, the Gods and Altars have been the care of all lawgivers, and their names constantly called upon, to incite men to seek the peace of their country, or to run the risk of the most hazardous undertakings for the defence or glory of it.

THE dispensation of the Christian Religion should have a greater power over human affections : and, as
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it is interwoven with the constitution of our country, should engage our love to it, and our particular zeal for its established Church, the sacred part of our birth-right and inheritance : and as it has been so truly honoured, as to be called and made the first and most justifiable cause of that necessary and ever memorable vindication of liberty, which fixt our long fluctuating constitution, a zeal for the principles of which is the fundamental and surest test of the love of our country ; we should continue that respect and reverence for it, which our fathers then shewed : and not be surprized that many who have not been strictly conformable to its doctrine, or obedient to its precepts, have been eminent in its support and encouragement, as the glory and security of the state. Because a constitution, without a leading establishment in religion, is not perfect : and men can be but half governed by human laws.

THAT the Christian Religion is not equally pure and uncorrupted in every nation is lamentable : but this occasion of our sorrow should be also the occasion of our union and zeal : but a zeal *according to knowledge*, and always in perfect charity with misthinking, or misled men. Of this our church shewed a signal instance at the restoration : when its members, long under the tyranny of fanaticism, were provoked to severe reprimands, which they forbore. And even the Butchery of This Day, from Protestant Humanity, was not Revenged

venge in the manner it was executed ; although the sword was in hands not sparing of the effusion of blood, and recent and red from the murder of their king.

If then we do not *vainly* pretend, to be the most rationally and scripturally reformed, in religion, of all the Reformed : but live in confidence that our country is the *resting place of the Lord, and the ark of his strength* ; let us call to mind, that by the title of a true church, we are *fellow-citizens with the saints, and of the household of God : and are built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building, fitly framed together, groweth up into a holy Temple in the Lord.* (Ephes. chap. 2. ver. 19.) Of This Temple and vocation if we would walk worthy ; let us endeavour, as the *Apostle* infers (chap. 4. ver. 2.) *with all lowliness and meekness, long suffering and forbearance, to keep the unity of the spirit in the bond of peace.*

LET us infer, that the interest of our noble constitution is the first object of men of honour and religion. Piety, Loyalty, Liberty, Truth, Friendship and Justice are included in its Peace : and to be false to it, is to be false to God, to the king, to our fellow-subjects, and ourselves.

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To conclude, let us, in our several stations, pray heartily, and act disinterestedly, for the Common Good: and (*putting away all bitterness, and wrath, and anger, and clamour, and evil speaking, (which have abounded) with all malice*) seek the peace and prosperity of the kingdom, the country, or city in which we dwell: ever mindful *that righteousness alone exalteth a nation:* and looking, in all our designs and actions, *towards the city that hath everlasting foundations, whose builder and maker is God.* Heb. cap. 11. ver. 10.

F I N I S.

